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Appeal from the President of Synod

Lutheran World Action--

Love's Working Arm

By Dr. William Larsen

We have just recently read a report by the German Bundestag given in Berlin on October 1, 1958, by Lemmer, who is the minister for German affairs. In his report to the Bundestag he indicates the number of refugees coming from the Eastern Zone continues to increase. Since 1945 about three million people have fled from the occupied Zone into Western Germany.

From January 1, 1958 to August 1, 1958, 813 medical doctors, veterinarians, and dentists fled from Eastern Germany to the Federal Republic. The pressure on these professions is not financial uncertainty but that the conditions under which they work have become intolerable. As a result, many of the hospitals and medical centers in the Eastern Zone are without adequate medical staff.

In August of 1958, 619 teachers fled for admission to Western Germany, and it is pointed out that more than two-thirds of these teachers have received their education since 1945. From January of this year up to the present time more than 300 teachers have been forced to flee from the Soviet Zone.

We have read in the public press that many clergymen and church officials in the Eastern Zone of Germany are forbidden to worship according to their conscience, and leaders of the churches have been denied entrance to the Soviet Zone to exercise their pastoral office.

In a recent news release from the National Lutheran Council the story is told of how a group of high school boys in an old house in a West Berlin suburb stand with bowed heads and repeat a psalm and pray the Lord's prayer at a vesper service. Each of these young men has come to understand from personal experience the importance of being able to worship God in an environment where a human being is free. These young men have been made aware of the meaning of the Christian faith. Many of them have had to leave their homes and friends. They are among the two hundred East German students who are living in five boarding homes in the Western Zone. Our contribution to Lutheran World Action assists in the establishment of these homes for young men and women, most of whom have come out of Eastern Germany with no resources other than the clothes they are wearing.

You have read how many of the boys and girls in Eastern Germany who are ready for confirmation are urged to participate in the initiation ceremonies in which the parents are asked to pledge "to do all in their power to educate the child for the great and noble cause of peace and socialism." Let us not forget to pray that God will sustain these Christian friends who are living under these difficult and dangerous circumstances.

Love's Working Arm in Hong Kong

In a number of congregations that I have recently visited I have told

of the work that we are able to do through Lutheran World Action in Hong Kong. The Reverend K. L. Stumpf, our senior representative here for the department of World Service of the Lutheran World Federation, has pointed out how we are able through Lutheran World Action to help many of the refugees here to self-employment. Thousands of men, women and children do not have a place to live, and under conditions of this kind there is much disease and suffering. We are able to provide medical aid, food, and clothing, but here in Hong Kong, as Pastor Stumpf says, are

"half a million people who grasp at the shadow of life and livelihood. About the hillsides in ramshackle huts, in terribly overcrowded cubicles, on roof-tops, and under staircases live people who were once government officials, farmers, university professors, merchants, military officers, teachers, artists, laborers and craftsmen. Most support themselves by precarious and part-time work. Some are driven to begging. They cannot afford economic security through self-discipline, private or social insurance, or public or private welfare programs. Charity only supplies a tiny fraction of what is needed. These people cannot think of the future either, as of more vital concern to them is the elementary matter of avoiding starvation today. They own practically nothing but what faith they manage to preserve and certain skills. Many of them have some skill or craft and many have a willingness and readiness to learn to work with their hands. The Chinese people own a celebrated tradition of craftsmanship."

(Continued on page 7)

News and Notes

Mr. Andrew D. Goldbeck of Eugene, Oregon recently passed away and we ought to remember that it is almost ten years ago that he gave to the church ten acres of land and three lots in Eugene, Oregon. Announcement of this gift has been given previously but we want to bring to the attention of the church when such gifts come. We gratefully acknowledge the gift of this property to the work of the church.

William Larsen

Trinity Theological Seminary has received a bequest in the amount of \$1,000.00 from the estate of Karen Christine Andersen, Albert Lea, Minnesota. It is encouraging for the church to know of people who are interested in the training of pastors and in theological education. It is particularly significant in this era when technical knowledge has become so important and affects all of us each day that we live. Theological education is no less important and I am convinced that both the layman and the clergyman must give himself to theological study because this undergirds all of knowledge and all of life. We are grateful for this gift and pray that the Lord of the Church may bring many to make similar gifts to theological education.

William Larsen

Pastor Archie Madsen, formerly of Fremont, Nebr., who accepted a call to Brookings, S. Dak., in an ELC church as assistant pastor, has now become senior pastor of this large church of 2,600 members.

Tilley, Alberta, Bethany Lutheran Church, Archie N. Morck, pastor. The summer months at Bethany have been very busy. All the organizations have met regularly with good attendance. The Luther League meets every Sunday evening. It has had some fine programs and activities as well as outings. One Sunday was spent at Calgary visiting the Zoo and other places of interest. The mission circle and the home builders have also been very busy.

On August 10, the congregation with congregations of Scandia, Rolling Hills and Idlesleigh met for a picnic dinner. Pastor Johan Fredericksen brought the message. A Marathon Swim in the afternoon by Pastor Fredericksen, a distance of five miles, made news. Dr. K. M. Mathiesen of Minneapolis visited us on Sunday and brought the message. Pastor Paul Johnsen of Japan also spoke in our church. Our Fall mission meetings were held Nov. 12-16 with Pastor Jerold Elling of Calgary as guest speaker.

CALL TO THE COMMITTEES OF THE A.L.C.

The boards, commissions, and standing committees of The American Lutheran Church will be convened and permanently constituted July 9 and 10, 1959. This is the recommendation of the Steering Committee of the Joint Union Committee and will be reported to the latter at its March meeting. According to the Articles of Union, each of the presidents of the uniting Churches has been assigned the task of convening a certain number of boards.

The plan agreed upon is the following:

The members of the boards will be notified of the meeting to be held early in March. Since, however, the results of the vote on union documents by the districts of the American Lutheran Church will not be known until July 6, the call for board meetings is made contingent upon a favorable vote in the districts of the American Lutheran Church.

All members of all boards will convene on the campus of St. Olaf College, Northfield, Minnesota, in the afternoon of Thursday, July 9. The Joint Union Committee will have been in session the previous days and will join with the board members in service of worship in the Boe Memorial Chapel. In addition to a brief sermon, the service will include an orientation address by some members of the Joint Union Committee.

In the evening of the same day there will be a briefing session for all board members, meeting together. This will be in charge of the three church board presidents.

On the morning of July 10, the various boards, commissions, and standing committees will convene. Each president will meet with the boards assigned to him and will preside during the organization of the board. Then the board will begin its work, carrying out the duties assigned to it in the basic documents of the new Church. A liaison person for each board has been appointed by the Joint Union Committee.

Provision will be made for each board to continue in session as long as it deems necessary. The thought, however, is that many boards will need to use only the one day, and possibly no board will need to remain in session later than Saturday night, July 11.

The Christmas Tree

"Then shall all the trees of the wood sing for joy before the Lord, for He comes!" Psalm 96:12

How full of meaning a Christmas tree can be. Silently, like a finger, it points upward reminding us that "every good gift is from above and comes down from the Father of Lights." It tells us of the one best gift of all, the coming of God's Son. It brings to our remembrance a dark

night when God said, "Let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Look at your tree. Every branch lifts countless little crosses,—mute reminders of what He endured for us. That beautiful dark green is the color of life. Let the tree represent the church and the many lights the mem-

By Karl J. Wilhelmson

bers. How different they are! Some are big and others small. They are of different colors, but all shine. They shine because they are in contact with an invisible current of power. The Word of God is the secret source of that power. A light needs only to be in touch with that power and it will brighten all around it.

Some lights have gone out. The

(Continued on page 15)

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JOHN M. JENSEN, Editor
Spencer, Iowa
321 East 8th Street

Editorials and Comments

AN EARLY CHRISTMAS

Christmas decorations in most towns go up by Thanksgiving or a few days before. The first Christmas parties and programs in the churches are held early in December. On Dec. 21, this year Christmas is over in many congregations. For Christmas Day is often a very light day as far as church attendance goes.

Nordic people have not usually been that early. The three weeks before Christmas are used for preparation. Christmas evening ushers in the great festival, which then continues from Dec. 24 till Jan. 6, the day of Epiphany. It is really too bad that when we come to the real birthday of Jesus, that it is all over. Sometimes it seems as if the Christmas celebrations are something we must get over as soon as possible.

Nothing can be done about it. The first three weeks of December seem to be the Christmas weeks, rather than the week after December 21.

Of course, it may not be so important, and yet it seems that we miss something when the climax is no longer fresh.

A MACHINE GUN FOR CHRISTMAS

I met a man in a cafe when we were drinking coffee one night. He came over to the counter and said: "Don't you think, pastor, that people are getting crazy? It is not December and all Christmas decorations are up in stores, and look at the toys they display."

"What do you mean," I said.

"I have seen several machine guns offered as toys for boys. I think that is crazy and thoughtless, when you think that the Prince of Peace is born at Christmas. Can't you think of anything better for their boys for Christmas than a machine gun?"

"There is more to this than what this man said. Where is the true meaning of Christmas?"

"The machine gun may be a telling object. Christ offers peace, but man keeps dabbling with guns. As we look over the world this December preparing to receive Jesus Christ, we see the whole world as an armed camp. We do not know when the cold war may become a hot war. Where are the men of today bringing their offerings to the Christ?"

LARGE YOUTH RALLIES

A number of large youth rallies have been held by the young churches this Fall. These rallies have been fine. However, as we were talking to a group of pastors not long ago, they all agreed that these rallies are often too large for the little 15-16 year old leaguer. He does not really become part of it. They suggested that since the conferences in the new church will have from 25-60 congregations, that conference rallies would be of much greater value to the Luther Leaguers than large district rallies. It would be easier to get to them, and the Luther Leaguer would get the feeling that he is part of the whole. It is always that the biggest is the best.

THE CROWDS

When we read the gospels we often find such expressions as "multitude" and "the crowd." Great multitudes gathered around Jesus.

It should also be noted that Jesus spent most of his time with small groups. It is remarkable that he devoted

so much of his time to the twelve Apostles. He depended on them to bring the gospel out into the world. He did not rely on the crowd. As a matter of fact it was the crowd that finally shouted "Crucify him."

We have a tendency to get impressed with the crowd today. We measure success by the crowds. This may be dangerous.

The pastor who devotes much attention to small groups may find that living water will come from these small groups and go into every vital part of the congregational life.

The ordinary knowledge and understanding of the Scriptural truths today are often very limited. It takes careful training to make people truly interested in the Bible. This cannot be done in large groups. We have had about five Bible study groups every month besides our adult Sunday morning Bible class. We have found these groups have been a great blessing.

Let us thank God for the crowds that come and hear, but if we neglect the smaller groups, we do it at the peril of spiritual life.

RUSSIA IS BAD, BUT WHAT ABOUT AMERICA?

A group of 600 pastors and lay people met during the last part of November in Cleveland, Ohio. They were called together by the National Council of Churches. Secretary of State John Foster Dulles gave the opening address. After that the 600 dispersed into group sections and plenary meetings. After four days of around-the-clock sessions they emerged with a many-faceted Message, a series of resolutions and four section reports that proposed significant changes in present United States international policy.

The Message urged a rejection of the "posture of general hostility" toward the communist countries and an end to the government's effort to drive every nation into one bloc or the other, characterizing this "as mistaken as it has been unsuccessful."

It held that our leaders should stop the practice of continual moral lectures to the communists.

It declared disarmament essential to the building of world order and urged continuing discussions of reduction and regulation of arms involving satisfactory inspection and control of nuclear weapons, plus progressive reduction of conventional arms.

It deplored tendencies to discredit the motives and disarmament proposals of other countries, pointing out that cynicism about the good faith of others created a poisonous atmosphere in which to conduct negotiations.

It questioned the theory of "limited" wars, emphasizing that new weapons now and worse ones in the future underscore the imperative need for war prevention rather than limitation.

Perhaps we should study the prophet Amos. He started out by condemning Damascus, Tyrus, Gaza, etc. for their sins. Judah and Israel liked that. But when he started to put the finger on them they resented it.

We naturally condemn Russia for sins and cruelties, but perhaps we should look into our own hearts a bit. We glory in our foreign aid and our Marshall plan. But have we any right to be proud?

We are in danger of moralizing all others about the speck in their eyes forgetting about the beam in our eyes.

Instead of staring at the sins of Russia, it may be well that we stare at our own sins.

Amos has a message for our day.

Church News from here and there

ADVENT INSTEAD OF "CHRISTMAS IN ADVANCE"

At the end of October the Housewives' Union in Norway in a letter to members of the Church, business people and advertising men is all in favor of everybody joining in making Christmas a festive event, but not till December! It is suggested that special Christmas displays, the Christmas decoration of streets and such like should be postponed until 1st Sunday in Advent, and that the Christmas tree which belongs in the home should not be included in decorations in shops, offices and similar places.

The Housewives' Union would like to see Christmas once more become primarily the joyful celebration of the home and that Christmas parties for children and grown-ups ahead of time should be avoided in order that Christmas should not be celebrated "in advance." In place of Christmas trees it is suggested to use Advent wreaths at functions taking place before Christmas, so that one more candle is lighted each Sunday during the period of Advent. On the whole it is advocated that the idea of Advent should gain a firmer hold on the minds of people.

Last year the local associations of the Housewives' Union themselves led the way by abstaining from any special Christmas arrangements before Christmas. —In the last few years there has been a tendency to begin with Christmas displays etc. at ever earlier times.

NORTHERN COMMENTS ON THE PAPAL ELECTION

The death of Pope Pius XII and the election of a new pope have been followed with great interest also in the Northern countries. Reports in the press have been very extensive—more than some quarters find reasonable—and there has also been a number of comments in connection with the events in Rome.

Bishop H. Fuglsang-Damgaard, primate of the Danish Lutheran National Church, made the following statement on the occasion of the death of the Pope:

"Not only our Roman Catholic fellow-Christians are mourning, but also the Evangelical Christendom. A great man has passed away, a man to whom the whole world owes much. He was a father to the members of his church and a leading personality to the whole world. His time as Pope has been one of the most dramatic in the history of the world, but, in a unique way, he knew how to make the word

of the Church heard in the changing situations."

Not everybody was agreed about the opportuneness of the appearance of such a statement by a prominent Lutheran leader and during the following days the press brought a number of protests.

In a leader the "Församlingsbladet" in Finland, a weekly paper in Swedish, rather severely criticized the unheard-of publicity obtained by the death of the Pope and the papal election in Finland where there are only 1.8. Roman Catholics. The detailed accounts in the press are attributed to the fact that the international news bureaux issue the same material to non-Roman Catholic and Roman Catholic papers alike and these papers pass on the news rather uncritically. As a matter of principle the paper is happy about the fact that the international distribution of news helps to break down old justified partition walls, but adds: "How happy the Evangelical Christendom would have been to give the late Pope the testimony that he had worked for mutual understanding and tolerance among the Churches. But unfortunately we are not able to do so."

In a leading article the Social Democrat Government organ "Arbeiderbladet" dissociates itself from the striving after political power on the part of the Roman Catholic Church and its social negligence. Nowhere in Europe are the social contrasts more glaring than in the Roman Catholic countries. The paper mentions the fact that illiteracy has not yet been stamped out in the Pope's own country and maintains that, even though there are brave and self-denying men within the Roman Catholic Church who take up the fight against social injustice, the Church as such has most often supported a reactionary policy.

"Kristeligt Pressekontor" in Oslo agrees with the "Arbeiderbladet" and adds that the Roman Catholic Church today shows greater intolerance than any other church community. Conditions in Spain and Colombia are given as examples. Furthermore, the paper dissociates itself from the political machinery of the Roman Church which ought to be superseded by spiritual weapons, and from the authority ascribed to the Pope so that he may proclaim a dogma like the Assumption of the Virgin Mary for which there is no foundation in the Scriptures.

The Swedish Free Church paper "Morgon-Bladet" calls attention to the enormous hierarchy heading the Roman Catholic Church. "The wealth,

the luxury, the splendor, the state ceremonies surrounding the funeral of the 'deputy of Christ' which, at no time more than ever before may be enjoyed by thousands of people in many countries through the medium of radio, television and press, is quite far removed from the life and death experienced by Christ Himself," the paper writes. The authorities of the system of the Roman Church, headed by a person supposed to be infallible, is described in the article as being "dangerous, revolting, and an example of an enormous hubris."

ATLANTA CLERGYMEN URGE OBEDIENCE TO INTEGRATION LAW

State and community leaders urged in Atlanta, Ga. by 312 white clergymen in the Atlanta area to devise a sound public school plan consistent with the Supreme Court's ruling on integration.

In a signed statement the ministers also called for a citizens committee to preserve racial harmony in the community and appealed to churches and synagogues to encourage and promote "a free and intelligent discussion of the issues we confront."

The statement reaffirmed the sentiments in a similar manifesto issued by 80 Atlanta ministers on November 1957 in which they asked for obedience to the law and a prayerful approach to the problems raised by the Supreme Court's ruling on desegregation.

'PATRIOTIC' CHINESE CATHOLICS ELECT FOUR MORE 'BISHOPS'

Four more priests belonging to government-sponsored Patriotic Catholic Associations in Communist China have been elected bishops by adherents of the excommunicated groups, according to information reaching Catholic sources in Hong Kong.

Two of the new bishops were identified as Fathers Li Lieow-ji and Chou Ki-wei. They were named to the Diocese of Yoyang in Hunan province, and Ning Po in Chekiang province, respectively.

The other two bishops, elected to the Diocese of Hangchow in Chekiang province and Iping in Szechuen province, were not identified in the report received here.

Altogether a total of 32 bishops have been unlawfully named in Communist China in clear defiance of the Vatican. Of the 32, fifteen are known to have been illicitly consecrated.

(Continued on page 5)

The Washington Observer

By Gerhard Lenski

NEED FOR INCREASED PRODUCTION

of our capable foreign news sts, Mr. Thomas P. Whitney, has us a comparative study of the gth and potential of China, Russia and the United States. His conclusions are something both for Mr. s and also for our good church e to ponder. Of course, we far ip both China and Russia in output, in steel production, in the opment of electric power, in num- of new automobiles and many things. All that is fairly well n already and is quite comfort- Even in missile production and iks we are not doing too badly. ne other quite simple facts are o well known and, if known, not mforting. For one thing, the pop- on of Russia now exceeds ours by 40 millions. China's is more three times ours. Add the Rus- and Chinese totals and we Ameri- are outnumbered almost five to . What might that mean in the of war?

other fact our analyst stresses. current over-all rate of production been in a state of decline for months. Russia's is reported as g increased 10 percent in the period. China's is said to have ased 47 percent. Also the general with both China and Russia ap-

pears to be at a higher rate than ours, due, no doubt, to the incentive that strong leadership, international rivalry and war fears have occasioned.

Many conclusions can be drawn from such an analysis. The Christian will draw one peculiarly his own. Christianity is the one vital commodity in short production. Christianity alone can make a tension filled world safe. So long as a shortage exists there, danger is real and near. Now—now—before any explosion occurs—is the time to step-up production.

ROMAN CATHOLIC BISHOPS

The Roman Catholic bishops of our country, in their recent annual meeting in Washington, have reaffirmed in strong terms what they declare to be the church's "right to teach." The content and character of what is taught is said to be the "moral principles which flow from the natural law and the positive law of God." There can be little dispute about the forthrightness of this claim, about the skill with which it is presented and the strong impact it is bound to make. Couched in general terms, it has every appearance of validity and right. Emanating from Washington, it might conceivably appear to have a kind of governmental as well as ecclesiastical sanction.

Reduced to particulars, however,

the claim of these Roman Catholic leaders is far from simple and open both to questioning and dissent. Under the law of our land the right to teach is already established and clearly defined. In a broad sense the Roman Church can teach freely without duress or restraint and it becomes an unwarranted assumption to infer the contrary. The real difficulty comes in connection with what is taught, when, where, and by whom. Some things the Roman Catholic Church teaches are repugnant to conscientious Protestants, for example, its version of Protestant religion as "counterfeit"; its teaching regarding marriage, divorce, birth-control, contraception, its version of our public school system, its arbitrary procedures in denying others the right to teach in areas where Roman Catholicism happens to be in control. To accept all this in a bundle called "the right to teach" becomes something altogether other than recognizing the claim of a moral right. To fail to recognize this fact and to allow it to pass unchallenged might well mean the surrender of the religious freedom we as Protestants prize so highly.

It is to be hoped that the Catholic hierarchy, with something of the same skill and acumen with which it has presented its recent claim, will re-study the basic principles upon which our commonwealth has been established and will strive to conform to them rather than to try to change them by asking for itself a liberty which it denies others. As for Protestants, let them be aware of the deep issues involved here and let them claim their moral rights in clear and unequivocal terms.

CHURCH NEWS

(Continued from page 4)

ARCH PARLEY URGES RECOGNITION OF COMMUNIST CHINA

ited States recognition of Com- st China and its admission to the d Nations was endorsed unani- ly by some 600 world affairs ex- clergy and laymen at the Fifth l Order Study Conference in land, O.

a 5,000-word Message to the hes, approved at the close of our-day meeting, the delegates for strong efforts to find ways -existing with Communist coun- and an end to the "government's s to drive every nation into one or another."

urged disarmament agreements g all countries and declared that nuclear and interplanetary age hristians must "seize the initia-

tive to prevent war and achieve peace."

Stronger efforts must be made to break through the present stalemate between the West and East, the conference said. It called on Christians "to exhort their governments for more liberal and imaginative aid to the peoples of other nations."

The message was prepared by a 23-member committee of leading clergy and laymen, headed by Dr. John C. Bennett, dean of the faculty at Union Theological Seminary, New York.

Recognition, it said, should result in a much wider relationship between the peoples of the two countries and make possible "a restoration of relationships between their churches and ours."

"The exclusion of the People's Republic of China from the international community is in many ways a disadvantage to that community," the conference declared, "It helps to pre-

serve a false image of the United States and other nations in the minds of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations."

BIBLE SOCIETY DISTRIBUTES 13,493,462 SCRIPTURES ANNUALLY

An average of 13,493,462 Scriptures in more than 270 languages were distributed annually during the last five years in this country and overseas by the American Bible Society.

This was disclosed in a report presented at the 40th annual meeting in New York of the society's Advisory Council. It also declared that to meet the growing demand for Bibles, the society keeps in stock about 10,000,000 volumes of 1,453 different Scripture portions in 210 languages.

(Continued on page 13)

Panama, Its Need

By Chaplain Robert G. Nelson

I had just returned from a meeting of the Youth Activities Board, of which I am a member. I sat at my desk staring into space, attempting to comprehend and understand what had just been accomplished at this meeting. The committee had voted to allocate one thousand dollars for a Christmas party for the children of the base, that is, our own children. Out of the ten committee members I was the only one who had voted in the negative, and I was attempting to figure out the reason for it.

Then my thoughts drifted back to last Christmas. We had held two parties on successive Saturdays for the children of the Guachapaly Mission in Panama City. I could still hear their enthusiastic voices singing out meaningfully, "Joy to the World, the Lord is Come." I had heard this wonderful Christmas carol sung many times, but never with as much enthusiasm and sincerity. They were singing it in Spanish, and yet it seemed more inspirational to me than at any time I had ever heard it in English. I had never witnessed such a joy, nor had I ever heard it expressed so emphatically. Then the thought came to my mind, Joy to the World, for what? What did these little children really have to be joyful about? For having no food to eat except that which they could beg or steal? For one shabby room in which to live, with no windows or doors, and two broken down beds for sixteen people. (This is no exaggeration; only a short time ago, two apartment houses burned down and it was estimated by the Panamanian government that two thousand people lived in the two buildings. Each building had approximately twenty apartments.) Joy to the World, for what? For a mother who had to be gone six days a week, and who earned twenty dollars a month? For a father they had never known and had never seen? (Close to 80% of all the children in Panama are illegitimate) Joy to the World, for what? For one piece of clothing, if they were lucky, and that piece probably two sizes too big or too small. Many of them had no shoes and had never had a pair.

We had a Christmas program for them, and sent Air Force buses into Panama City to bring them to the base. There were two-hundred of them in all. I accompanied the buses into Panama City, down streets that were just wide enough for the large Air Force buses. The worst slum district in the city of Chicago would be elite in comparison to this. Never have I smelled such a stench nor had my appetite swept from me so suddenly. The small sidewalk outside of Guachapaly Mission was jammed with Panamanian children of all ages. I don't know how many were there, but there were a lot more than the two large buses could begin to hold. We had to go through the cumbersome and heart-breaking task of taking only those who had been attending the Sunday School at the Mission. This was difficult, but we could not accommodate all of them, and we had to draw the line somewhere. Each little face was hungry for attention, and I felt, for a moment as they cheered when I stepped from the bus, like President Eisenhower must feel as he is hailed by the American people.

When we arrived at the base, we had a program for them, and then took them downstairs to eat. A bottle of pop, a hot-dog, a piece of cake, and an ice-cream bar. I

"My thoughts drifted back to last Christmas at Panama City."

had never seen children react in this way before. American children would see how fast they could gulp it down and attempt to be the first one in line for seconds. The children examined each thing as though it were a precious gift. Most of them neither ate nor drank, but sat down holding their gifts and wanting it to last forever. I didn't know what to do with so much, and it seemed most sinful to them to eat all of this without having to share it with someone else. Some took a sip of pop, one bite from the hot-dog and the cake, but the rest they must save and take home. An attempt was even made to save the ice cream to share with one of their little ones, and believe me this is difficult in Panama.

I doubt if you have ever seen such orderliness among children of this age. They dared not misbehave for fear of losing one of their special gifts and treasures. When we realized that they were not going to eat what we had given them, we obtained some paper bags and passed them out so they could carry it home.

We then led them into another room where a gift was given to each of them according to age. A combined look of anticipation, excitement, and fear could be seen in their faces simultaneously. You could sense the question in their little minds, would there be enough to go around? Then as they received their gift, each one, being called, the scene brought tears to my eyes. They hugged that gift, not knowing what it was, with all the feeling that a mother has for her child. Most of them did not bother to open them, they had a gift and that was all that mattered.

My thoughts returned to the present and the meeting at which I had just returned. I thought about what a thousand dollars could do for these hungry, threadbare, little Panamanian children. Now I know why I had voted against spending the money on our own children. I knew more fully what Jesus meant when He said it is more blessed to give than to receive."

However, the real need in Panama is for Spiritual things. This far exceeds their great physical need. Panama is close to 75% Roman Catholic, nominally speaking, of course. The Panamanian people know the fear and domination of the Roman Catholic church, but few if any really know Christ. The Roman Church does not want the Gospel message preached to the Panamanian people, and this is exemplified in the fact that many missionaries have their lives endangered and have been put in prison for spreading the Gospel message. The Roman church does not want anyone interfering with their money-making racket such as lottery and selling of all kinds. The entire Panamanian government is controlled by the Roman Church. It is impossible to be anything in Panama unless you are a Roman Catholic. It doesn't make any difference if you are a Christian, in fact, this is not even taken into consideration.

I would even go as far as to say that there is a greater need for the Gospel message in Panama than in any other places we consider the darkest corner of the world, such as Africa and India. Christianity has been substituted

Roman church and greatly distorted. They have com-
bined with the Panamanian people and interweaved
Roman Catholicism into the paganistic beliefs of the
people. For instance; each year the Panamanians have
a celebration that they call the "Carnival." This con-
sists of the wearing of costumes, dancing in the streets,
continuous drinking, for three days. The few morals
are known in Panama are completely forgotten during
these days. The final ceremony in this paganistic "fling"
is the burying of a certain type of fish. The Roman Cath-
olic church has made this a part of their worship, and
the ceremony is followed by a mass in all of the Roman
Catholic churches in Panama.

Most of the schools in Panama are Roman Catholic, except
one privately owned school. The great heart-ache and
grief of the Protestant pastors and missionaries in

Panama, is the difficulty of trying to teach the children
the Bible and Christianity in one hour each Sunday, when
these same children have five to ten hours of Roman Cath-
olicism forced on them during the week.

The Roman church is not interested in winning souls for
Christ. This was actually stated by a Roman Catholic priest.
He made the statement to my colleague and good friend
Chaplain F. E. Zigan, that the Roman church was only
there to exploit the people.

Yes, there is a great need in Panama. A Physical need
that is second to none, and a Spiritual need that in many
ways exceeds that of countries that have never heard the
Gospel of Christ. Remember to pray for Panama and the
pastors and missionaries who have dedicated their lives
to this very difficult task.

BOOK REVIEWS

Books reviewed may be purchased from
Ansgar Publishing House, Blair, Nebraska.

and I by Russell A. Peterson,
Editor Publ. Co., 127 pages, \$1.50.

Pastor Peterson has written a book
on poetry. A poem on each page on
the theme pertaining to Christian
life and faith.

Lutheran Parish in an Urbanized America

This is the fifteenth Yearbook of
the Lutheran Educational Association.
The book is written with special refer-
ence to the Missouri Synod.

We have read the book with great
interest. It discusses urbanization and
its effect on the church. It shows a
variety of parish and audience situa-
tions. A church in a Southern city.
Church planning and policy for Af-
rica-problems and possible solutions.
Pastors and church leaders will do
well to read this book.

I read an article recently about a
metal called permalloy. It is a highly
magnetic substance, but it acts in a
strange way. When pointed in certain
directions, it has no magnetic power.
But when it is placed in direct line
with the magnetic pull of the earth,
its power is very strong. The same is
true in our own lives. When we are
out of line with the magnetic pull of
Almighty God, we have no strength
and we lose our grip. That is when
we are frustrated and feel discour-
aged. But when our lives are lined
up in right relationship with God, we
have the ability to reach out and to
conquer life.

—Charles L. Allen in **ALL THINGS
ARE POSSIBLE THROUGH PRAYER**
(Fleming H. Revell Company).

When Robert Louis Stevenson, as
a youth, took his first book of poems
to the publisher, the book was refus-
ed. The publisher said that those

poems were written by one who
knew only the sunny side of life, and
not reality. The poems did not re-
veal that the author was bedfast, and
a sufferer all the while he was writ-
ing them. Stevenson had so triumphed
over his pain that the readers of his
poems could see only beauty.

—John H. Blough in **STREAMS OF
HEALING** compiled by Lester R.
Liles (Fleming H. Revell Company).

Dr. A. J. Gordon frequently told
the story of an American who with an
Englishman was viewing Niagara Falls.
Taking the Englishman to the foot of
the falls, the American said, "There
is the greatest unused power in the
whole world." The Englishman re-
plied, "No, no, my friend. The great-
est unused power in the world is the
Holy Spirit of the living God."

—Zula Evelyn Coon in **WORSHIP
SERVICES FROM THE HYMNS**
(Fleming H. Revell Company).

LUTHERAN WORLD ACTION

(Continued from page 1)

Through Lutheran World Action
projects are encouraged and helped
to develop home industries so that
they may begin to make their living
and become restored to usefulness in
their country.

How are Lutheran World Action funds used?

The 1958 goal for the eight churches
of the National Lutheran Council for

Lutheran World Action is \$3,610,000.
About \$900,000 goes to Lutheran World
Service, through which agency we are
able to do a little to help bring spiri-
tual and material aid in many places
in the world.

A little over a million dollars goes
to World Missions, half of this to the
Tanganyika Missions and the other
half to the missions under the direc-
tion of the department of World Mis-
sions under the Lutheran World Fed-
eration. For 1959 the following alloca-
tions have been made:

Lutheran Mission in New Guinea		\$234,532
Indonesia and the Batak Protestant Christian Church		123,652
Jordan		40,000
Berlin Mission in South Africa		28,436
Contingency fund for pos- sible emergency needs, particularly in Indonesia		25,000

(Continued on page 8)

The New Pope

Editor, The Ansgar Lutheran

Sir:

What many people don't seem to realize is the fact that who he is does not matter one whit. Now he is John. So what? His name could be Elmer or Henry. He could be "political" or "spiritual" according to the cardinals. This makes no difference either. The Pope is the papacy, and the papacy is the slave of the cardinals who many years ago solidified their control of the Roman church with the decree that the Pope is infallible when speaking "ex-cathedra." Since he speaks for the cardinals, is dependent on the cardinals for funds, and is elected by cardinals, they control the Roman church through the Pope's "infallibility."

To me, one of the real shams of modern Romanism was the late Pope's alleged pacifism. True, he often spoke of peace. But when a dictator speaks of peace, the intended peace is not real because it allows for no compromise, no settlement except on the dictator's own terms. Moreover, any student of Romanism knows that what the Pope says and what the Roman church does are very often two different things. The pronouncements of the Pope and the practice of his subordinates in the cloth, as well as Romanism's real policies, are frequently miles apart.

Actually, if we want to discover what Rome's policies really are, we should not ask the Pope what they are, for he will never tell us. Instead, we should investigate on our own or with competent help the so-called "Society of Jesus." This society within Romanism, whose priests are called Jesuits, is the secret police of the Roman confession. It is the brains behind the whole system. It operates in secret, though it propagandizes openly and under the most false spiritual auspices. The secret operations of the Jesuits would make some of the operations of the German Gestapo look like children playing cops and robbers.

The propagation of Romanism throughout the world has long been master-minded by the Jesuits. Romanism's methods are the methods of expediency, that is, what suits Rome today is today's truth. Not only do the Jesuits master-mind the expedient policies of Romanism, they also take care of making all their operations seem perfectly Christian to spiritually ignorant people. This is known as the science of casuistry by which the Jesuits have for centuries succeeded in making things appear to people to be other than they are. When Ignatius Loyola in 1534 founded the "Society of Jesus" its stated purpose then was: To be everything that protestantism is not, and to be nothing that protestantism is. This purpose remains today.

Sinister as the implications of this stated purpose are, the average person does not see through such a plot at all. Indeed, he is nearly always deprived of information through which he can be aware of the danger. For example, the average American is not aware of Jesuitical plans and efforts to make over the very culture in which we Americans live. Their purpose is to make it a Roman culture. Yes, their writings, their novels, their T. V. and radio programs etc. are out in the open. But the unknown and subtle ways in which Rome is perpetrated on protestant Christians often escape notice even while having their telling effect on the convictions of Evangelical Christians. This is even true in the field of Christian conduct. Here, too, Jesuits want to be nothing that protestantism is, and everything that protestantism is not.

No. It does not matter who the Pope is. He is a slave to the international power system which he allegedly "controls."

Yours,

Scrip Sundry

LUTHERAN WORLD ACTION

(Continued from page 7)

A grant to establish a new theological seminary in West Transvaal, South Africa to train ministers and evangelists	20,000
Scholarships to aid Asian and African students to study in the U. S. and Europe .	20,000
Operating expenses of the All Africa Theological Seminary, Marangu, Tanganyika	17,500
Gossner Evangelical Lutheran Church, for the purchase of army barracks erected by the government in the church compound during the war, a loan	10,000

The Thanksgiving Clothing Appeal

I hope that all of our congregations have been able to participate in our annual clothing appeal which has again this year been sponsored by Lutheran World Relief. It is through Lutheran World Action that a portion of the funds are received to send clothing to Quemoy and many other parts of the world. In 1958, \$360,000 of Lutheran World Action funds were allocated to Lutheran World Relief. We are grateful to the people of our congregations for their willingness to participate in the Clothing Appeal.

Provision of Service Centers and Aids for Chaplains

I could continue to point out the work that we are able to do together because of Lutheran World Action. Those who have sons and daughters in the armed forces of our country know that pastors and personnel are needed to serve all over the world. Lutheran Service Centers. We are grateful that our Military Service Bureau provides our chaplains with Christian literature to be used in teaching and preaching ministry.

The Responsibility of our Synods

The total amount needed for meeting our responsibility to the National Lutheran Council and Lutheran World Action in 1958 is \$49,550. As of the date of this writing we need a little more than \$20,000 in order that the United Evangelical Lutheran Church might meet its goal. It would help our work around the world if each congregation could do a little better than the minimum goal which has been allocated. God has been good to those of us who live in North America and we look to our congregations for help in a world which desperately needs the Gospel of Christ and the love of Christian brethren.

Ad-Lib, Mrs. Lewishamism

By J. A. Davidson

In H. G. Wells' novel, **Love and Mr. Lewisham**, there is a scene in which the hero asks his bride if she is a Christian. She replies, "I suppose so."

"But a Christian . . .", Lewisham inquires further. "What do you believe?"

Mrs. Lewisham answers him, "Oh! to tell the truth, and to be right, and not hurt or injure people, and all that."

Lewisham then retorts, "That's not a Christian. A Christian is one who believes."

"It's what I mean by Christian," says Mrs. Lewisham simply.

And that's what many others mean, too. Despite the resurgence in theology today, a resurgence which may yet make ours one of the great ages of theology, Mrs.-Lewishamism is alarmingly widespread in the Churches. The average man in the pew still tends to look upon Christian religion as a mere piety-tinted respectability, as a genial decency with some vague spiritual overtones. And many a man in the pulpit, although occasionally nodding in approval at the resurgence of theology, prefers not to bewilder and upset his people by making too much of the great foundational beliefs of Christianity.

James Reid has written, "One reason for the shallowness of much of the religion of today is that what many people believe could be put on a postcard." And such people often try to comfort themselves with the assurance that it is not what you believe that counts but how you live. (When people talk that way they are generally suggesting rather subtly that their own lives provide sufficient proof for their contention.)

A Christian, of course, does try to tell the truth and do right, and does strive to avoid hurting and injuring people, and all that. But is this the sum and total of what it means to be a Christian? Can Christian morality prevail if it is not nourished in Christian belief?

One of the most curious aspects of the current religious scene is that there is an inadequately bridged gap between the great theological revival (which is now tending to become ingrown, probably because of the nature of this gap) and the widespread popular revival in religious concern and interest in the Church. One of the prime tasks of the Church in our time is the adequate bridging of this gap.

But perhaps Mrs.-Lewishamism has become so widespread principally because we who have preaching and teaching tasks in the Church have been unnecessarily timid. Despite all the appearances to the contrary, perhaps the average person in the pew does side with Mr. Lewisham. Perhaps our people really do wish instruction, definite and comprehensive, in the great centralities of Christian belief.

A few years ago an editorial in **Life** asked this question: "How many come to the church in quest of something to believe and, finding only a clinic, come not again?" I wonder how many people are driven into Mrs.-Lewishamism because we preachers and teachers have been so timid and inept in communicating basic Christian beliefs.

—United Church Observer



THE WEEK AT DANA

your midcontinent college

NAIA TOURNEY BASKETBALL OPENER

In the first round of the N.A.I.A. tip-off tournament the Dana Vikings were defeated by Doane 71-54.

For the Vikings Dick Jensen tallied 14 points to lead the scoring. Ernie Andersen was second with 12, and Larry West had 11. Ron Huston followed with seven, Don Jorgensen and Mark Petrusson each tallied with four and Don Joern, two.

The half-time score was 31-25 with the Vikings trailing, but they gained a 37-37 tie in the third quarter before Doane pulled into their winning lead.

The big scorer for Doane was Davenport with 23.

In the free throw department Dana had 18 for 28 and Doane sank 17 of 29.

With the loss to Doane, Dana played Concordia Wednesday night and won by the margin of 68-53.

Bud West was high scorer with 20 points, Dick Jensen sank 18, and Ron Huston and Ernie Andersen each had 12.

The game for first place in the tourney featured Doane and Wesleyan with Wesleyan winning.

Alumni Almost Stops Varsity

The Varsity proved its prowess over the Alumni of Dana by defeating them in the last minutes of play Saturday, Nov. 22. The buzzer sounded with the score 57-55.

The Varsity was leading by a good margin until the end of the game when the Alumni picked up steam and began to surge forward. In the closing minutes of the game they came to within four points and then swished a long one as the buzzer sounded, but it was not enough as the Varsity had a long margin which the Alumni could not overtake.

The high scorer for the Alumni was Bill Davis with 22. Dick Jensen was high for the Varsity with 12.

Victory Bell Donated

Harry Landbo of Chicago is the donor of the newly installed victory bell. Harry was graduated from Dana last spring and is taking post-graduate work in hospital administration at Columbia Graduate School in New York.

The bell, shipped from Chicago, has been temporarily placed on a log stand donated by Elmer Johnson of Blair. The victory bell was placed by the cross on the hill south of the Girls' Dormitory by Barty Borglum and George Landbo (donor's cousin).

George tells us that the bell was purchased at the yards in Chicago where the bell was scrapped from a steam-powered locomotive.

Committee Appointed

The Student Council has appointed a committee to decide on what occasions the bell should be rung. Some of those suggestions are: athletic victories, any great and significant event such as dedication of buildings, etc. It has also been suggested that the bell will ring 100 times if Prof. Norman C. Bansen gets married.

THE LUTHER LEAGUE

John W. Nielsen, Editor

IN SPITE OF HARDSHIP

"Triumph in Tragedy" might well be the title of a sketch on Deloris and David Peterson.

Tragedy struck on August 28th when these Northfield twins were returning home from the Black Hills with their parents, two sisters, and a brother. Just west of Mitchell, South Dakota, the Petersons were in a head-on collision. Seven-year-old Edward and fifteen-year-old Judy were killed. The others were in critical condition, close to death. But here the triumph began.

There were long hours of waiting, days of crisis, and fervent prayers. And God heard. And God brought the injured ones safely out of danger.

There was the dim realization and their pastor's heavy message that Judy and Edward were dead. But God was still with them. His rod and His staff comforted. And the twins somehow felt that those whom God had taken were ready, but that they must continue the struggle of faith. They must experience more of His grace; they, too, must be faithful to death.

Finally, after long weeks in a Mitchell hospital, they were back in Northfield among friends and loved ones. The others were soon home, but David had to remain in the hospital. But wherever they were now, little things like broken legs could not keep David and Deloris out of the swing of Luther League activities.



Deloris mails CHRISTMAS CHIMES material to the pastors of the synod.



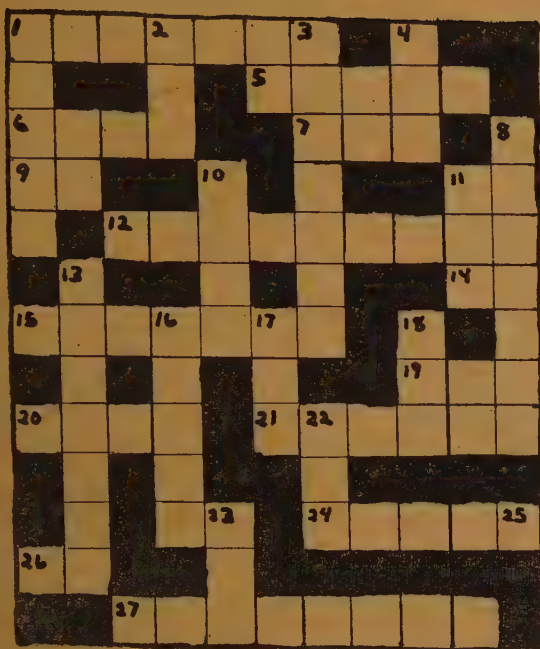
David shows Luther League Christmas wrappings to a nurse's aid.

From his hospital bed David launched an intensive sales campaign as his part in the Luther League's Christmas wrapping project. Finding ready customers, he also sold Christmas cards for the Sunday School to help support Timotheus. This was a case of hospital to hospital. David in Northfield was working for Timotheus in Sudan. David, the patient, supporting Timotheus the medical worker!

Meanwhile Deloris was more than busy at home with Luther League projects. As the thousand registrations for the Southern Minnesota "Get-Acquainted" Rally came pouring in, Deloris sorted and filed them. To her great joy, names with which she had become familiar in her filing became real Luther Leaguers when she was able to assist with the actual rally registration. Besides her work in connection with the "Get-Acquainted" Rally, Deloris mailed letters to all of the pastors in our synod urging them to push the sale of **Christmas Chimes** in their congregations.

In their way, Deloris and David, too, are discovering that they can do all things through Christ who strengthens them.

ADVENT PUZZLE



Here is an Advent Puzzle on the Prophet Isaiah. We suggest that you read chapters 7, 9, 35, 40, and 53. Then putting your Bibles aside, try your hand (or your memory) at the puzzle.

ACROSS:

1. The desert shall
5. He will them in his bosom.
6. The Lord himself will give you a
7. The tongue of the dumb sing for
9. The Lord has laid him the iniquity of us all.
11. Get you up a high mountain.
12. Speak tenderly to
14. the increase of his government and of peace there will be no end.
15. Make straight in the desert a for our God.
19. Fools shall not therein.
20. O, herald of good tidings.
21. There was no in his mouth.
24. Hear then, O house of
26. For to a child is born.
27. Behold, a young woman shall conceive and bear a son, and shall call his name

DOWN:

1. He will carry them in his
2. To us a is given.
3. They shall see the glory of the Lord, the of our God.
4. A voice says,
8. my people.

YOUTH OFFICE BULLETIN BOARD

1959 YOUTH SUNDAY

February 1, 1959 will be observed as Youth Sunday in our churches. This date was selected by the Executive Committee of the Luther League because it coincides with National Youth Week, Jan. 25th to Febr. 1st, as observed by many Protestant churches.

If your church has communion on the first Sunday of each month, you may wish to observe Jan. 25th or another date as Youth Sunday.

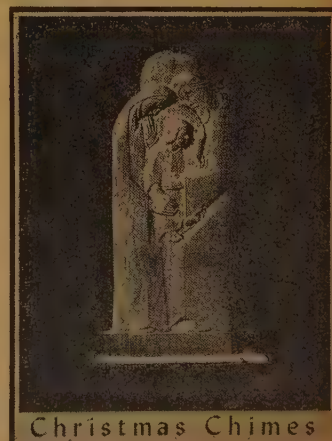
Your Youth Office can supply a beautiful three-color bulletin bearing the "Forward With Christ" symbol, at 1¢ each. A three-act playlet, "Forward With Christ" (The Bald Mountain Incident), has been prepared for Leaguers to present on Youth Sunday. Order early from your Youth Office at 5¢ per copy.

10. For he up before him like a young plant.
13. O Jerusalem, herald of good
16. He shall eat curds and
17. the ransomed of the Lord shall return.
18. He shall the fruit of the travail of his soul and be satisfied.
22. Of peace there will be no
23. Behold, the Lord God comes with might, and his rules for him.

CHIMES . . .

YOUR

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MISSION



BY THE FIRESIDE

"TLL STOP PREACHING

Thoughts are like links of a chain. One pulls the other along. While on the subject of stewardship, we were reminded of Martin Luther's blitzkrieg on his congregation when it came to the matter of financial support.

"I understand that this is the week for the Church collection, and many of you do not want to give a thing."

The great protestor then laid it on in a manner we do not commend to any of his successors. He called the people ungrateful. He told them they should be ashamed.

"You Wittenbergers have been relieved of schools and hospitals, which have been taken over by the common chest, and now you want to know why you are asked to give four pennies."

Luthers technique is worth imitating in other respects, however. He does go on to explain what the four pennies are for: ministers, school teachers,

sacristans. He even explained what each of these do for the people.

"The first labour for your salvation, preach to you the precious treasure of the gospel, administer the sacraments and visit you at great personal risk in the plague.

"The second train children to be good magistrates, judges, and ministers.

"The third care for the poor.

"Now that you are asked to give four miserable penies, you are up in arms. What does this mean if not that you do not want the gospel preached, the children taught, the people helped?"

"If you don't improve, I will stop preaching rather than cast pearls before swine."

Ministers, there's your thought for the week: Would M and M givings increase if you threatened not to preach?

But what they fail to recognize
Is they're retarded, too.

For God in His infinity
Must look upon us here—
Poor mortals so restricted in
Our wisdom, deeds, and sphere.

But when the shout of triumph sounds
O'er sky and earth and sea,
And glorious resurrection comes,
All changed like Him we'll be.

Then, far above life's cruel jeers
And inconsistencies,
My small, retarded child will have
Her opportunities.

And I'll thank God eternally
For His sweet messenger to me.
—Free Methodist

LET US GO GOD'S WAY

We are not right because we merely think that we are right. We are not right because we feel right. We are not right because someone who has assumed authority says we are right.

Right and wrong are determined by standards, not by feelings or intentions. We are right only when we are doing the will of God.

—War Cry (Melbourne)

AN ABSOLUTE SURRENDER

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and not a drop of that mighty volume of water will get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.

—D. L. Moody

After several hours of fishing, the little girl suddenly threw down her pole and cried, "I quit!"

"What's the matter?" her father asked.

"Nothing," said the child, "except I can't seem to get waited on."

When the farmer began his chores as usual on the morning of his twenty-fifth wedding anniversary, his chatter-box wife was extremely annoyed. Don't you realize what day this is?" she asked.

"Sure I do," he replied.

"In that case, let's do something unusual."

The farmer meditated for a moment and then suggested hopefully, "How about two minutes of silence?"

SCARLET OF THE YEAR

Now is the scarlet of the year,
Dame Nature planned it long ago.
She took the redwood lily's cup,
She levied on the sunset glow;

Then touched the hillside with her torch,
The blueberry bushes turned to flame.

Black alder, sumac, barberry—
These mark the way that autumn came.

The flame leaped up; from tawny birch
To waiting maple swiftly spread.

The whole horizon seemed ablaze
With vivid shades of gorgeous red.

Folks cried: "Jack Frost was out last night."

To think they did not even know
That Nature planned these scarlet days
In summer hours, long months ago!
—Author Unknown

DON'T BE AFRAID OF CRITICS

Don't be afraid of critics, because the woods are full of them. They have never written a play or a great composition; few of them have ever mastered a musical instrument or attained a place in the world of art. They have never carried the responsibility of a parent, the authority of a judge, or the obligation of one responsibility for the economic security of many.

Don't shy away from the critics, because most of them are merely whistling in the graveyard of their own uncertainty and indecision; they pick you to pieces because they want to distract attention from their own shortcomings, and, if other critics turn on them, they are immediately in a panic.

Most critics are merely trying to hide their own inferiority complexes, and the sooner you realize the fact that the average critic is just an ordinary fault-finder, the sooner you are going to realize that his opinion isn't of much value anyway, nor is his displeasure of any lasting consequence.

—The Trestleboard

MY SMALL RETARDED CHILD

By Nina Beegle

Around my heart entwined, she is
The apple of my eye,
This small, retarded child of mine
Who constantly asks, "Why?"

So slowly now she learns to read
Th' enchanting, printed page;
Approval seeking at each word,
She lifts her wondering gaze.

Excitedly she runs from school,
"Mommy, come and see!"
And, jumping up and down, explains
Her latest feat to me.

"What a pity," some folk say;
"Your heart must feel so blue";

CHURCH NEWS

(Continued from page 5)

Of this total the whole Bible is available in 81 languages, New Testaments in 103, and Scripture portions in 154.

A report on the society's work in Latin America showed that 3,374,899 Scripture portions were distributed in that area last year. This was about half of the 7,163,716 total distributed outside the United States.

In addition, some 1,500,000 more pieces of Scripture were distributed in Latin America last year by Bible societies of other countries.

SEES MISSOURI SYNOD

MEMBERSHIP DOUBLED BY 1982

Doubling of the membership of the Lutheran Church-Missouri Synod by 1982 was predicted at a conference in Milwaukee, Wis. sponsored by the Synod's Board for Higher Education.

The Rev. Walter F. Wolbrecht of St. Louis, Mo., executive secretary of the board, said Synod membership should rise to 4,311,400 in 25 years.

To maintain the present ratio of one pastor for every 315 members, the Synod will need 13,687 clergymen by 1982, Mr. Wolbrecht said. The Synod now has about 6,000 pastors.

This would mean that the Synod must be producing 650 ministerial candidates and 2,000 teachers annually by 1982, he said.

He predicted that the Synod's Florida-Georgia district would become the Church's largest, surpassing those in the midwest, where the denomination's membership is now heaviest.

An Englishman who had the reputation of being a fortune-hunter was being shown by the father of a girl he had met over the family estate.

"And does your property go as far as that strip of woods?" inquired the Englishman, pointing.

"It does."

"Does it go away across that meadow?"

"Yes."

"Does it go to the river over there?"

"Yes. But remember one thing—it doesn't go with Margaret."

GUYER AND HANSEN

LOANS

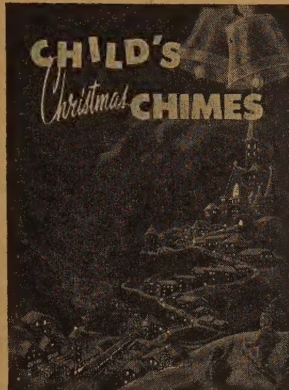
INSURANCE — REAL ESTATE

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Blair, Nebraska

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P. V. Hansen



Child's Christmas Chimes

The Children's Gift

Edited by Helena Gebuhr Ludvigson

For 1958 "Child's Christmas Chimes" we are reissuing Volume XII. We feel that this issue was one of the better ones in the series that has been printed.

Every story is Christ-centered and each has its own charm and appealing illustrations.

There are stories of interest for all ages, such as: **The First and Best Christmas**; **Why the Chimes Rang**; an old story by Tolstoy; Helen Keller's reminiscences about **Christmas in the Dark** and many others.

This issue is edited by Helena Gebuhr Ludvigson and illustrated by L. Wilson Ruid.

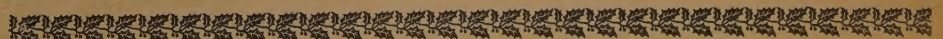
"Child's Christmas Chimes" makes an ideal gift for children. Good literature for your Sunday School children.

Price: 50 cents each; \$5.50 per dozen.

Lutheran Publishing House

138 North 17th Street

Blair, Nebraska



	Fiscal Yr. Calendar Yr. 1958		Luth. World Action	
	Total	Synodical		
Budget		\$488949.00	\$49500.00	
Forward Phase		92500.00		
Previously acknowledged	\$187111.98	\$155824.44	\$31287.54	
Petaluma, Calif., Mr. and Mrs. Harold Hendricksen in memory of Mrs. Jenney Hansen, San Francisco, Mr. A. P. Sontum, Petaluma and Mrs. Marianna Michaelsen, Milltown, Wis., for Foreign Missions	10.00	10.00		
Selma, Calif., Pella Luth. Church. Given by Mr. and Mrs. Geo. Jorgensen for Forward Phase \$25, Home Missions \$25, LWA \$50, South America Mission \$50, Japan Mission \$25, Santal Mission \$25, Sudan Mission \$50	300.00	250.00	50.00	
Cedar Falls, Ia., Mrs. H. C. Jacobsen in memory of Mrs. Maggie Christiansen, Coulter, Ia., for South America Mission	5.00	5.00		
Davenport, Ia., Mr. and Mrs. A. Thorsen for Japan Mission (Pastor Winther)	35.00	35.00		
Elk Horn, Ia., Salem Luth. Ladies Aid for Home Missions \$15, LWA \$15	30.00	15.00	15.00	
Exira, Ia., Danish Luth. Ladies Aid for Elim Home \$25, Sudan Mission \$15, South America Mission \$15, Japan Mission \$15, Santal Mission \$15	85.00	85.00		
Shelby, Ia., United Ev. Luth. Church for Foreign Missions \$25, LWA \$15, Pension Fund \$20.90	60.90	45.90	15.00	
Moorhead, Ia., Bethesda Luth. S. S. for LWA \$40, Sudan Mission \$10	50.00	10.00	40.00	
Ringsted, Ia., St. Paul's Luth. Church for LWA	106.11		106.11	
St. Paul's Ladies Aid for LWA	25.00	25.00		
Sleepy Eye, Minn., Brookville Luth. Church for LWA	44.00	44.00		
Blair, Nebr., Mr. and Mrs. N. T. Lund for Sudan Mission \$20, South America Mission \$20, Pension Fund \$20, School Fund \$20, Japan Mission \$20, Santal Mission \$20	120.00	120.00		
Omaha, Nebr., Pella Ev. Luth. Church for Synodical Quota \$400, Sudan Mission \$23.50	423.50	423.50		
Orum, Nebr., Immanuel Luth. Church for Pension Fund	24.32	24.32		
Kenmare, N. D., Trinity Luth. Church, Dorcas Ladies Aid for Elim Home \$10, Oaks Home \$10	20.00	20.00		
Beresford, S. D., Nazareth Ladies Aid for Synodical Quota \$265.30, LWA \$25	290.30	265.30	25.00	
Milltown, Wis., Milltown Luth. Church in memory of M. Y. Jensen for Home Missions	8.50	8.50		
Shennington, Wis., St. Peter's Luth. S. S. to support a native hospital worker in Sudan Miss.	25.00	25.00		
San Francisco, Calif., Kathryn Thomsen in memory of Mr. B. M. Madsen, Brush, Colo., for Pension Fund	10.00	10.00		
Mrs. Roscoe Jensen in memory of Mr. B. M. Madsen, Brush, for Pension Fund	5.00	5.00		
Brush, Colo., Given in memory of Mr. B. M. Madsen for Home Mission \$38***, Pension Fund \$56****, Forward Phase \$25****	119.00	119.00		
Wheat Ridge, Colo., Lillian G. Callender for Rev. Morck, South America Mission	50.00	50.00		
Avoca, Ia., English Luth. Church for LWA	151.00		151.00	
Elk Horn, Ia., Rorbeck Ladies Aid for Children's Home \$20, School Fund \$20, Home Missions \$20, Foreign Missions \$20, Indian Mission \$10, LWA \$20	110.00	90.00	20.00	
Glidden, Ia., Mr. and Mrs. Leonard Jensen and Mr. and Mrs. Harold Christensen, Scranton, for support of a native evangelist, Santal Mission	10.00	10.00		
Graettinger, Ia., St. Paul Luth. Church for Synodical Quota	915.50	915.50		
Coulter, Ia., Nazareth Luth. Church given by friends and relatives in memory of Mrs. Margaret Christiansen for Foreign Missions	19.00	19.00		
Given by Mrs. Lena Brown for Foreign Missions	100.00	100.00		
Moorhead, Ia., Bethesda Luth. Church for Synodical Quota \$150, LWA \$252	402.00	150.00	252.00	
Ringsted, Ia., Pastor Geo. Paallesen in memory of Mr. J. P. Neve for Foreign Missions	4.00	4.00		
Sleepy Eye, Minn., Trinity Luth. Church for LWA \$217.65, Foreign Missions \$6.42	224.07	6.42	217.65	
Trinity Luth. Church, Priscilla Circle, for Sudan Mission	40.00	40.00		
Sidney, Mont., Donabelle Dynneson for Foreign Missions	25.00	25.00		
Blair, Nebr., First Luth. Church for Synodical Quota \$1829.19, Pension Fund \$170.81	2000.00	2000.00		
Blair, Nebr., Sena Bertelsen for LWA	5.00		5.00	
Winnetoan, Nebr., Bethesda Luth. Church for LWA	91.50		91.50	
Dannebrog, Nebr., Eva Christensen for LWA	10.00		10.00	
Joyce McLeod for LWA	35.00		35.00	
Lindsey, Nebr., Bethany Luth. Church for Synodical Quota \$49.15, Forward Phase \$21.80	70.95	70.95		
Plainview, Nebr., Bethany Luth. Church for General Fund \$74.45, Foreign Missions \$42.55	117.00	117.00		
Plainview, Nebr., Bethany Luth. S. S. for support of two native boys in Sudan Mission	90.00	90.00		
Laurens, N. Y., St. Matthew Luth. Church for Pension Fund	34.00	34.00		
Bowbells, N. D., Bethlehem Luth. Church for Pension Fund	18.00	18.00		
Beresford, S. D., St. Paul Ladies Aid, Rockfield, for LWA	25.00		25.00	
Viborg, S. D., Bethany Luth. Church for Pension Fund	27.76	27.76		
Eugene, Ore., Bethesda Luth. Ladies Aid for South America Mission \$10, Japan Mission \$10, Santal Mission \$10, Sudan Mission \$10; Jewish Mission \$10*	40.00	40.00		
Portland, Ore., Bethany Luth. Church for Synodical Quota	300.00	300.00		
Racine, Wis., (Emmaus Ev. Luth. Church for Synodical Quota	300.00	300.00		
Washington Island, Wis., Trinity Luth. S. S. for Foreign Missions	13.40	13.40		
Selma, Calif., Mrs. Louise Hansen for LWA	10.00		10.00	
Brush, Colo., All Saints Church for Home Missions \$25, LWA \$25, Sudan Mission \$5, Santal Mission \$5, South America Mission \$5, Japan Mission \$5, Jewish Mission \$5*	70.00	45.00	25.00	
Denver, Colo., St. Mark's Luth. Church for Synodical Quota \$200, Foreign Missions \$60, L. W.A. \$25	285.00	260.00	25.00	
Audubon, Ia., Eben Ezer Luth. Church for General Fund	116.00	116.00		
Given by Alfred H. Christensen for LWA \$20, Japan Mission \$20, Santal Mission \$20, Jewish Mission \$20*	60.00	40.00	20.00	
Humboldt, Ia., Trinity Luth. Church for Synodical Quota	100.00	100.00		
Humboldt, Ia., Trinity Luth. Church, Dorcas Ladies Aid for Pension Fund \$25, School Fund \$25, Children's Homes \$20, Indian Mission \$15, Utah Mission \$10, Japan Mission \$15, Sudan Mission \$15, South America Mission \$15, Eben Ezer Mercy Inst. \$15*, Salem Invalid's Home \$15*, Santal Mission \$15	155.00	155.00		
Oyens, Ia., Gethsemane Luth. Church, Dorcas Ladies Aid for Children's Home at Elk Horn	9.35	9.35		
Royal, Ia., Bethlehem Luth. Church for Home Missions \$655.37, Foreign Missions \$655.38	1310.75	1310.75		
Shelby, Ia., Shelby Luth. S. S. for LWA \$20, Home Mission \$20, Japan Mission \$30	70.00	50.00	20.00	
Sioux City, Ia., Our Savior's Luth. Church for Synodical Dues \$100, Pension Fund \$50	150.00	150.00		
Edmore, Mich., Our Savior's Luth. Church for Synodical Quota	160.51	160.51		
Geneva, Minn., Community Luth. Church for Synodical Quota \$270, LWA \$51.58	321.58	270.00	51.58	
Morgan, Minn., Mr. and Mrs. W. C. Jacobsen for Elm Children's Home \$5, Bethany Old People's Home, Waupaca, Wis., \$5*, Cherokee Indian Mission \$5, Eben Ezer Home, Brush \$5*, Salem Luth. Old People's Home, Elk Horn \$5*, Santal Mission \$5, LWA \$5, Bethany Home, Minden \$5*	20.00	15.00	5.00	
Sidney, Mont., Pella Luth. Church for Pension Fund	144.54	144.54		
Sidney, Mont., Pella Luth. Church for LWA \$129, Foreign Missions \$13.10, Pension Fund \$1, Old People's Home (Eben Ezer Home) \$5*	143.10	14.10	129.00	
Westby, Mont., Mr. and Mrs. Peter Norgaard in memory of Mrs. Jacob Rasmussen for Foreign Missions	1.00	1.00		
Dannebrog, Nebr., Dry Creek Luth. Church for LWA	22.50		22.50	
Laurel, Nebr., Mr. and Mrs. Carl Christensen and family in memory of Chris Christensen for Santal Mission	25.00	25.00		
Mr. and Mrs. Nick Kvols for Santal Mission \$5, Eben Ezer Home, Brush \$5*, Sudan Mission \$5, South America Mission \$5, Japan Missions \$5, Dana College Fund \$5	25.00	25.00		
Mason City, Nebr., Zion Luth. Church for LWA	19.00		19.00	
Penn Yan, N. Y., St. Paul's Ev. Luth. Church for Synodical Quota	300.00	300.00		
Philadelphia, Pa., Ladies Aid "Alpha" for Pension Fund	15.00	15.00		
Beresford, S. D., Nazareth Luth. Church for LWA	148.00		148.00	
West Canada Dist. Treasurer, Standard, Alta., Canada				
Nazareth Luth. Church, Standard, Alta., Canada	1500.00	1500.00		

TOTALS

\$199318.12 **\$166428.24 \$32889.88

* Not included in Synodical Budget.
 ** Of this total \$1,417.17 is for Forward Phase.
 *** In memory of B. M. Madsen by Messrs. and Mesdames Ernest Lorensen, Homer Mortensen, W. C. Madsen, Val Chandler, Ray Madsen, Gilbert Madsen, Dan Kjeldgaard, H. C. Kjeldgaard; Mesdames Wm. Hansen, Hannah Madsen, Velma Madsen, Carla Steffensen, Miss Madsen, Mr. Hans Jensen, all of Brush; Messrs. and Mesdames Art Carpenter, Sterling, Colo.; Wm. Madsen, Jr., Albuquerque, New Mexico, Nebr.; Mrs. Leonora Gross, Stockton, Calif., given for Home Missions \$38.00.
 **** In memory of B. M. Madsen by Messrs. and Mesdames Herman Hansen, Kermit Madsen, Arthur Pohl, Merle Barnesberger, Melvin Madsen, Larry Hansen, Mr. Louis Madsen, Carroll Madsen, Misses Sena Madsen, Ottolena Madsen, Bernice Madsen, all of Hampton, Nebr.; Messrs. and Mesdames Virgil Madsen, Ravenna, Nebr.; Kent Nielsen, Council Bluffs, Ia.; D. Wayne Madsen, Ft. Smith, Ark.; R. H. Danielson, Neil Hansen, Martin Petersen, Jr., Murry Petersen, A. S. Jacobsen, all of Omaha, Nebr.; Emerald Hansen, Dean Petersen of Lincoln, Nebr.; Mrs. B. M. Madsen. Mrs. B. M. Madsen, Brush, Colo.; Rev. and Mrs. Spener Petersen and daughter, Donna Jean, San Francisco; Mr. Madsen, Mr. Harley A. Madsen, Long Beach, Calif., given for Pension Fund \$30.00.
 ***** In memory of B. M. Madsen by Messrs. and Mesdames Harry Johnson, Escondido, Calif.; Aaron Petersen, Hordville, Nebr.; Elmer Petersen, Gibbon, Nebr.; Hans Larson, Central City, Nebr.; Jerry Benson, Marquette, Nebr.; Jens Jensen, San Diego, Calif.; Chris Jensen, Denver, Colo.; Mrs. Clella Petersen, Rapid City, S. D.; Mrs. Alice Smith and sons, Greeley, Colo.; Mr. and Mrs. Alvin Steffensen, Mr. and Mrs. Lawrence Schwanke, and Mr. and Mrs. Frank Schwanke, all of Brush, Colo., given for Forward Phase Budget \$25.00.
 Note: A contribution of \$21.40 from United Lutheran Church, Shelby, Ia., credited to the Sudan Mission should have been credited to Santal Mission.

Received with Thanks.

Blair, Nebraska, December 6, 1958.

P. V. Hansen, Treasurer.

THE CHRISTMAS TREE

(Continued from page 2)

are still on the tree but they no longer shine. There is no light around them. They have gone "dead," or they have lost a connection that they receive power.

Remember how the first electric lights for Christmas trees worked? They were so wired that if one went out all the rest on that string did the same. How tragic this truth has been in many a home, where one who was in touch with the source and power for a godly life developed a loose connection.

How welcome is the evergreen! During the entire Christmas season its pleasant fragrance fills our homes. You detect its presence at once and feel like lifting your head and taking in a deep breath. Such a sweet favor Christ brought to us from God and by His power, though our lives are ever so humble, such may be the fragrance of a Christian life.

When Isaiah says, "All the trees of the field shall clap their hands," we can almost see ten thousand little green leaves doing just that, and when the psalmist tells how "the woods are glad for joy," he must surely have listened to the soft sighing of the wind through the trees. But really, the joy and the singing is not in the trees, it is in the heart of the one who sees and hears and believes. When all the hills seem to burst before you into song and all the trees clap their hands, it is because you have gone out in joy and been led forth in peace. A Christmas tree can neither sing nor clap its hands, but it can, by the grace of God. There is gladness indeed when the Son of God has come into your heart. That's what makes the joy of Christmas!

BOOK REVIEWS

All books reviewed may be purchased from Lutheran Publishing House, Blair, Nebraska.

It is said that one day Tolstoi came to view a picture of the Last Supper which an artist had painted. After looking at it for a while, Tolstoi's face seemed to show disappointment. The artist anxiously asked the reason, and Tolstoi said, "You don't love the central Figure." "What makes you think I don't asked the artist. Tolstoi replied, "If you did, you would have painted Him better."

How are you and I portraying the central Figure in the picture of our lives?

—Zula Evelyn Coon in **WORSHIP SERVICES FROM THE HYMNS** (Fleming H. Revell Company).

Religion raises barriers as well as lowers them. In a famous wartime prayer, Billy Sunday's fervent invocation of God's fury upon the Huns caused the U. S. Congress to break into applause. Let us watch ourselves when we become so righteously indignant that we consider asking Jehovah to blast men down. For though we accompany Jesus, that attitude is sure to bring a rebuke from Him.

—Webb B. Garrison in **SERMON SEEDS FROM THE GOSPELS** (Fleming H. Revell Company).

One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, "... though we, or an angel from heaven, preach any other gospel ... let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal de-

tectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

—Vance Havner in **REPENT OR ELSE!** (Fleming H. Revell Company)

I came to Christ as a country boy. I did not understand all about the plan of salvation. One does not have to understand it, he has only to stand upon it. I do not understand all about electricity but I do not intend sitting around in the dark until I do!

—Vance Havner in **REPENT OR ELSE!** (Fleming H. Revell Company).

I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil.

—Vance Havner in **REPENT OR ELSE!** (Fleming H. Revell Company).

In the years when the Koreans writhed under the heel of Japanese occupation a Methodist pastor said to a missionary, "There must be something wrong with our church. There are thirty-seven Presbyterians in jail and only one Methodist. I fear the Lord does not count us worthy of suffering persecution."

—Frank S. Mead in **TARBELL'S TEACHERS' GUIDE** (Fleming H. Revell Company).

HOUSEKEEPER — for suburban St. Louis, Missouri, home. Retired Danish gentleman seeks refined middle-aged lady with Danish background. Must be good cook and have excellent references.

Box 547

If God were to come with His angels,
no one could listen to Him...

We cannot bear to have God speak to us in His majesty with countless thousands of angels. & Therefore the best procedure is to abolish our design to hear God speak in His majesty, for we cannot bear this language. & But God says: Now I shall hide My majesty, most thoroughly, shall allow My Son to become man, born of a virgin; let Him do good to men and preach them the forgiveness of sins. & He shall act in the kindest manner possible; only bear in mind that this man is the same God who spoke in the desert at Mount Sinai to the Children of Israel. Believe, therefore, that it is He whom you are hearing. && He has hidden His majesty in humanity, does not appear with lightning, thunder, or angels, but as one born of a poor virgin and speaking with men of the forgiveness of sins.

Martin Luther

These words of Martin Luther help give us a deeper understanding of the true meaning of Christmas. We reproduce them here as our Christmas greeting to you.

LUTHERAN BROTHERHOOD Minneapolis, Minnesota

Life Insurance for Lutherans